Bella Coola Indians - Carbon Original Part One XXXIII

B19-0054/001 (42)

1976A All kusiut ceremonials had one of three origins. Some, with the necessary regalia, were brought from above by the first people, others were originated by visitations of siut to a mortal, while still others were initiated by a powerful stalt m on his own initiative, no one gainsaying his right as a numit stalt m to do as he liked. I believe (but was unable to confirm) that the ceremonial representing the supernatural prostitute, in which a white man was portrayed, was so initiated by the mother of Samuel King.

1976A All s saok ceremonial and prerogatives came from abroad, chiefly from Bella Bella. Thus the name hail kila is a Bella Bella word, and the power of Reuben and Harry Schooner to perform at s saokx ceremonials is derived from Bella Bella. According to Willie Mack Harry Schooner has now no right to use his power because the Schooners failed to give presents in return to the Bella Bella woman who gave him the prerogative, and she recalled it.

1976A Mrs. Willie Mack sings the marriage song to which she has the prerogative whenever she is aked to do so, irrespective of the family that asks her, because she alone knows the words. When she so functions it is purely as gratuitous help.

1976A During the summer of 1921 Mr. H. I. Smith bought from Samuel King a representatio n of a merganser cano which had been used in a ceremonial. The purchaser failed to hide his acquisition which was seen not only by the Bella Coolas, but also by the Carriers, and everyone knew that Samuel had failed to keep the kusiut law in the destruction of ceremonial objects. The news reached Bella Bella where the people were most indignant at an important stalt m thus demeaning himself, and prophesied that he would meet disaster as a result. In June 1922 his wife died, which the Bella Bellas attributed to his sin,

while the Bella Coolas, with the exception of those who considered that Mrs. Samuel King had been murdered by Willie Mack, thought that her death was due to the concentrated expectation of disaster. In consequence of this belief Willie Mack refused to sell his masks.

1978 The fictitious marriage of a child increases her fame and prestige. In later years her children will be able to boast of how many fathers they have, and will look with contempt at a child who has only one father.

1978 The first people to reach this world were not real mortals, they were in part siut, having the ability to talk with birds and animals. In addition some of them were not entirely human in form, one man, for instance, might still have an eagle beak, which was later washed off with urine.

1978 After the famine many people tookx new names in consequence of the occupations they had been forced to take on themselves at that period. (More details needed. T.F.M.)

1978 It is quite common for a childless couple to adopt a child, particularly the child of a relative. Thus in June 1922 Bobby Moody and his wife Mabel had a baby, and within a month arrangements had been made that this infant was to be adopted by Billy Pollard as soon as it was weaned. Billy Pollardx's children have married and set up houses of their own.

1980 The inhabitants of the villages far up the Bella Coola valley considered themselves superior to those living nearer the sea, because they were nearer the sun.

1980 During the progress of a kusiut ceremonial the alk constantly keeps making remarks, often of an obscene nature. He keeps admonishing the women to dance properly, that is with arms thrust outwards from their height of their elbows, to shake their breasts, not to be bashful. Especially is the alk prominent during the prostitute dance, when he admonishes the women to have no shame in their remarks.

1980 During the flood many people fled for refuge to the summit of Mt. Nuskst, and also to the mountain across the valley from it, on the north side of the Bella Coola valley. The waters continued to rise until the latter mountain was almost submerged when, being unwilling to have this happen, it asked Nusk lst to give it some of itself. Nusk lst complied and transferred to the other mountain the small projection of rock that is still visible on the top. This alone was not covered by the flood.

1980 Every place has, or had, a name, because every spot is on the solol m of someone, the whole country being divided into the land of different families. (NOTE. T.F.M. The above statement is as made by Joshua Moody, but should be confirmed.)

1980 On may occasions a person has obtained a ye x from the dead. (Confirm and add details. T.F.M.)

1982 P naxta, dance aprons, cannot be worn at every kusiut ceremonial, but only at ones where the performer has the prerogative with his story of using such.

1982 On the nights of qotl m and n busam when the amkl msta know that presently they will be invited into the nuqpiq, they always wait expectantly near the door, ready to rush forward, in mixed eagerness and fear, as soon as the summons is given. While the final preparations are being made the person wearing the mask of Anilikwuzait sticks his, or her, head outside the door and talks to the young people in the following strain, "Ha, ha, ha, you stupid ones, you and you (naming two amkl msta) almost found my nuskasiusta. You came close to me, I even put out my stick and tripped you up (a safe statement as everyone flls once or twice in the forest), but you were so blind that you did not see me. You should watch where you are going, if you had seen me you would have become a kusiut, instead of remaining a nonentity, an amkl msta. Keep your eyes open another time and you may be more fortunate." The person chosen to waar the mask is always a fluent speaker and he makes the most of his opportunity to stir the excitement and dread of the amkl msta. This is all mere camouflage, but my informant assured me that he believed it when he was a youngster, when he, withx other children names as having just missed the nuskasiusta, would gather and express their vain regrets. From earliest childhood mothers impress on their children the importance and awe due to the kusiut ceremonial, so that children view it with mixed feelings of fear,xnd wonder, and admiration, but never of doubt.

1982 A certain stalt m became weary of always performing stalt m , s saok, ceremonials and determined to perform a kusiut rite on his own initiative. He made his nuskasiusta beneath his own house, burying a large number of wasps, insects which abounded in the vicinity. On the n busam night of this ceremony a xxxpxx wasps' nest (nowadays of sail) is made, within which are a number of defenders wearing wasp masks and armed with miniature bows and arrows. The attackers are lads or small men wearing armour and using clubs as boys do when they attack a wasps' nest.

1984 Within the lifetime of my informant (Willie Mack) a man died suddenly and his death was attributed to ~~paixaax~~ murder. Instead of being buried the corpse was placed in an old spruce log, in which were many needles. As the corpse decomposed the needles and dirt penetrated into the flesh, and at the same time the body of the suspected murderer became lacerated and full of sores. He died and this was considered conclusive proof that he had perpetrated the crime.

1984 In a case of suspected murder if a toad is placed in the victim's mouth the murderer will die. (Get more details and confirm. T.F.M.)

1986 The supernatural carpenters, M sm salan x, obtained their ability to paint, by which is meant their ability to create new things, from a little girl, Qox tanao. This power is spoken of as tsqox tanao M sm salan x. A white man's pencil is called qox ta, a term derived from the name of the little girl~~K~~. (NOTE. TFM. The above information was very vague and difficult to obtain. I believe that no one knows much about it, though it might, perhaps, be possible to obtain more details.)

1986 When Alquntam and the other directors of the kusiut ceremonial in Nuskwalwhaista call Omqomk l ka there for a ceremony a mat, Nust maxt mao Oxoxtem, is spread for him; some kusiut below has the prerogative of singing about this.

Another kusiut has the prerogative of singing about Nus puk tanao Omqomk l ka, where Omqomk l ka and his brethren obtain their spuk .

1987 To remember is sakananitz.

1987 When an important person dies a siut woman oftens walks through the woods weeping bitterly: she is ax ndjut. She was heard about 6.00 A.M. in the woods behind the missionary's house on the morning after the death of Mrs. Samuel King. Her son, George Nelson, tried to find her but without success. This was fortunate as he did not know what he should have done on meeting her, and without the knowledge he would have courted disaster. The proper procedure is to watch until with her weeping some mucous falls to the ground, the observer should wrap this in his clothing and he will become lucky, x kwaladjut.

1987 A per son having a supernatural visitation should not tell his experience, and should remain for four days on the spot where it happened.

1990 Kis an is a favourite foul expression. It means a woman who has too many lovers.

1992 The marks on the moon represent a man carrying a bucket. On one occasion a man tried to reach the moon but was driven back by the intense cold.

1994 Nebuchadnezzar helps care for Anusk m tl m, a very old woman, (Ask ml k's "mother") because she is his brother's widow.

1996 The large flat baskets made of broad stripe of cedar bark and used for carrying potatoes are called sqotz.

1997 A mountain goat is yeki.

1997 A mountain goat is yeki.

potatoes are called spotx.

1997 The numerals in Bella Coola,

Smao, one.

nus, two.

As mus, three.

Mus, four.

tsix, five.

Txo , six.

Nusa x m, seven.

Q tnox, eight.

Q cmao, nine.

Tz xkalaxt, ten.

A few words----------

T x ta, and adze.

xnux tasta, an adze handle.

Nu qaota, a binding or fastening.

Cem, cedar bark using as binding.

St x hom, a cedar bark mat.

tsla, a large open basket, such as two in Victoria Memorial museum.

2004 There are three kinds of names, stalt m , kusiut, and atzqtut , Nowadays the names chosen by white man are almost entirely used, the only exception being at Bella Coola ceremonials.

2004 To draw matter from boils human excrement is heated thoroughly and tied with cloth to the sore. It causes the skin to turn white. At intervals more hot excrement is added but the original layer is not removed. On one occasion my informant practised this remedy with successful results, he left the excrement in position for a week, and when he took it off the matter had been drawn out.

Another remedy is to heat dried urine, the scum like refuse remaining around the edge of a chamber-pot, and apply this to a boil.

2006 In the old days men carried beneath their left arm-pits a small skin pouch (axsq motz) containing eagle down. In the very early morning, before eating, a man would pray to the supreme god, speaking in a low voice, at the same time taking some of the down from the pouch and blowing it upwards into the air. If a number of men were togther, only one of them would pray, the oldest being the one to do so. When starting on a journey by canoe four pieces of red cedar bark, and four pieces of yellow cedar bark were thrown on the water while the captain of the canoe said a prayer. Cedar bark was also used for prayers if there were no feathers available, and if the pieces could not be cast on water they were thrown onto a fire.

2006 At Snut a x there was a stone in the centre of the river on which a fish-dam rested. When this stone broke the people deserted the village and moved to the home of their married daughters.

2006 An old man who expects to die shortly and who has no relatives will give his names to those who have helped him.

2005 When the sun returns on its course at the solstices it is said that this is due to it having reached one of the posts which define its limits. These posts are called n mn mais.

2010 Very long ago a number of lads were playing outside the village of Snutl x when they were alarmed by the howling of a wolf and fled into the village. Next day when they were again playing they once more heard the howling and again retreated, and the same happened on the third day. On the fourth day they not only heard the howling but saw a huge white wolf on the mountain which descended rapidly, drew near one of the boys, and vanished. But at once the boy became mad and began to bite people, the wolf had entered into him and he had become the first alhotla. All that day his comrades, who wore moq for the purpose, guarded him, but they could not prevent him from eating people, and that night there was a cry of "Ye" and he vanished aloft. For two months he was absent and when he came back he was emaciated and had lost all his hair. Again they sought to guard him, but again he eluded them and ate people. That night they worked over him with the alhaksta and cries of "h ip" until they succeeded in expelling from him the sa lpsta, the evil force which compelled him to bite people. That was the origin of one of the alhotla ceremonials which has since been carried out in the same fashion. Later on it was found that the nuskasiusta was behind the waterfall at Snut x, and that its name was Nunuqwalaiutz.

(NOTE. The following is an abridged account of the alhotla ceremonial, having previously collected other accounts I did not insist on details. T.F.M.)

After his return to earth the alhotla goes through the village and the amkl msta are greatly frightened, covering their heads and scarcely daring to breathe. If anyone of them should be bold enough to express his doubts he would be initiated into the ranks of the kukusiut. When the amkl msta are summoned into ~~his~~ Nunuqwalaiutz's house a tail has been made for the wolf and the kukusiut move this to and fro violently in order to make the animal vomit its unpleasant power. Nunuqwalaiutz stands up with a wolf's head beside

him and the carpenters cause pieces of meat to pass through this heat into a box on the floor which is filled with hot stones, as if the head were vomiting. Nunuqwalaiutz helps by pulling at longer pieces of meat with his teeth. After the vomitting the head is concealed and the x amkl msta are told that it has fled back above. With the departure of the sa lpsta Nunuqwalaiutx becomes a little sane, previous to that he had had the mind of an animal, thinking of nothing but his foul food. The nunusi m , aided by the kukusiut, sing some good song to help it on its journey up aloft.

Then Nunuqwalaiutz leaves his house and goes to every house in the village, saying, "Paxhotla has left me". "Paxhotla" refers to the sa lpsta, which may be wolf, eagle, etc. and means "the strong, evil thing", it is a commonly used expression for anything evil. Nunuqwalaiutz returns to his house, seizes one of the sticks used by the nunusi m and begins the recitation of what he saw when he was above. He is not yet quite sane, and at intervals begins to beat wildly and incoherently, whereupon all the kukusiut cry "h ip" which restores him. The nunusi m pretend to listen very carefully, though in reality they have composed the song, and sometimes have not even taught it to the alhotla so that he can repeat it back to them, in which case he merely talks wildly but they pretend to be able to follow his talk. The words of the song vary from year to year according to the discretion of the nunusi m , but the theme is always of what Nunuqwalaiutz saw when he was aloft, how he saw the flat land, Sawhonus d son ta, at the edge of ẍm Son itself,(the latter being regarded as a dome over us), how he encountered a siut alhotla who tried to devour him so that he resolved to turn back, how a friendly siut helped him, and so forth, with additions and changes according to the skill of the tzulk m. The nunusi m at last learn the song and sing it over so that all can learn it, while Nunuqwalaiutz dances wearing moq . He is too strange and excited to sleep and it is necessary to ẍx make him heavy before he can slumber. Four sikis are called in and ẍẍx they cast into him the rock crystals, then Nunuqwalaiutz is sufficiently composed to sleep.

For four days Nunuqwalaiutz remains secluded in the house, not been seen by any

amkl mata. On the fourth day the kukusiut collect all the chamber-pots of the village and it is believed that the contents are dumped over Nunuqwalaiutz. The four sikis are present and haul the crystals from his body, after which water is thrown over him. He appears to go once more out of his mind and the kukusiut carry him struggling to the river in which he is immersed. He throws stones from the river-bed in all directions. Then all return to Nunuqwalaiutz's house where grease is rubbed on his face and hands and he is given his first food.

During the next four days Nunuqwalaiutz is said to be an a wh k k mptan m. He remains in his house except when he goes on periodic visits through the village. On such rounds he enters every house and goes around the fire, stepping in a slow and dignified manner, but should he tread on a loose board which rocks beneath his feet he cannot leave it, but remains marking time on it. After more or less delay someone brings out a seal's stomach wg which affrights Nunuqwalaiutz so that he rushes from the house.

Four days later the kukusiut perform another ceremony over Nunuqwalaiutz, when the yai ye x is sent back above with the aid of sk mem and repeated calls of "h ip". This is supposed to restore him to normal, but for the rest of the winter he remains quemer and is liable to fits of madness. As the kukusiut move from house to house, from one ceremonial to another, Nunuqwalaiutz goes with them, and if he is not given a little food before the others receive any he becomes mad, making biting, breaking boards and pulling up planks from the floor, all of which terrifies the amkl mata.

Each alhotla has an ancestral story giving him the prerogative to bite people, but the stories of different alhotlas differ. Nunuqwalaiutz belonged to the family of Mrs. Willie Mack's father, Siqwaios m, but it had lain dormant for generations, no one having sufficient wealth to give the ceremony to validate it, until Willie and his wife did so for Samson Moody.

2009 Women are occasionally alhotlas, the grandmother of Mrs. Willie Mack's mother was one.

2009 No sane person wishes to marry, or to have his daughter marry, a member of a foreign tribe, if so both name and prerogative attached thereto are lost. It is far better to marry within the community so that the names are concentrated and therefore strengthened.

2011 One of the favourite cures for sickness, particularly for a woman with an ailment in the breast, is to make a deep incision. If this should be during the winter ceremonial season it is explained that the wound was made by an alhotla who bit the sufferer on that place, and to carry out the deception the alhotla bites there, but of course not sufficiently deeply to cause the wound.

2013 At an eclipse of the moon a woman, who has the prerogative of so doing, dances, She wears a mask representing the moon, and with her are two figures masked as pretty women, these are Aii laxa, the powers that restore the light of the moon. Little is known (to my informant at any rate) about these. Sucha a dance takes place either in summer or winter.

2013 As a rule the hail kila of a saok ceremonials is not the same person as he who uses the crystals in kusiut work. Each of these prerogatives passes with a name and it so happened that Willie Mack a few years ago had both rights vested in himself. He transmitted the two prerogatives to his ~~xxxxx~~ relatives, the hail kila to his son Donald, and the use of the crystals to his daughter's son Nusmata. With the latter transmission he became an amkl mata, that being his sole kusiut name, but his wife gave him one of her kusiut names to readmit him.

2014 If a supernatural visitor brings to a man a kusiut name and story, the siut tells him the site of his nuskasiusta in which Anulikwuzait remains.

2013 An a kwala name is not transmissible. An a kwala obtains his power in one of two ways, either through the mxixyxmf visitation of Klitcaplihan a when a person is sick and through which the person is cured, or through the seeing of some siut.

2016 In the beginning Wiaqai i came to earth, as a man, on Mt. Nuy , near Stu x. He seated himself on the mountain top and slid in a sitting position to the valley, clearing a smooth th track down the side of the mountain which is still visible. He was all alone and built for himself a house of evergreen boughs (kwals), to which he gave the name Kwalsan . After sojourning there for some time he decided that hehwanted to marry and set off up the valley seeking whether there might be any people above him, and if so where they lived. He was travelling over a series of undulating ridges from the top am of one of which he saw before him a number of men in front of him, also travelling upstream. They were around their heads light coloured bands. The men disappeared from sight over the next ridge, and when Wiaqai i reached the summit of this he saw in the hollow in front of him, not a number of men, but a pack of wolves, which were preceding him on the trail. In time the wolves passed over the next ridge out of sight, but when Wiaqai i gained the summit he saw in front of him, not the wolves, but again the men with bands around their heads. This continued for some time, Wiaqai i observing men before him from one ridge and wolves from the next, but he was slowly gaining on them and at last was able to understand the latter when he saw the wolves assume human form, take off their tails and wrap these as bands around their heads. He caught up with the wolf-men and told them the reason for his travels, that he sought a wife. They agreed to help him and all travelled together to the home of A ihimotusaik, who had landed from above on Mt. To nisi with his wife, and had brought with him a beaver, with which to populate the world with beaver and provide him with food, a net for catching beaver, and some moose-skins.
A ihimotusaik had a daughter, Ni l l aix, (who had the other names Nusk mata and Nusk mnat). Wiaqai i asked A ihimotusaik for his daughter and the latter wax agreed. The two were married and the wolf-men sang a song at the marriage which has since been

handed down in the family of Mrs. Willie Mack and can only be sung by her.

After the marriage the four returned towards Stu x, Ni l l aix going ahead and breaking a track through the forest. From this she took the name of Nuhm n mana, "The Stick-breaker", and had she not broken this pathe there would not to-day be intercommunication between the Carriers and the the Bella Coolas. Wiaqai i built for his bride a house in which everything was decorated with a raven, the door was the beak of a raven, the totem-pole was a raven, and a raven was carved on the end of every beam.
A ihimotusaik built a house a little above Stu x, a house shaped like the present Bella Coola houses, but made entirely of skins, the name of this house was Sk mnan .

The two families soujourned in this vicinity for some time when Wiaqai i decided to travel, wishing to make a circuit of the world, which is regarded as a flat plane resting beneath the dome of Sxa Sonh . He set off on this round and far in the east crossed the upper waters of the Bella Coola River, which he decided to open so that it would serve as a route to the sea. He had with him some abelone shells with which he studded a stick (alk tcalos), giving to the stick with its decorations the name, A p lhan i. The stick floated downstream and at Nusk lst, where the river plunged beneath a huge rock, xhs A p lhan i shattered the rock and made clear the course of the river. Meanwhile syuyuyut, another of the first people, who had come to earth on the mountain behind Tc mot , had made ready his canoe fx for a journey upstream. syuyuyut was very proud, and considered himself the eldest of all mankind under the assumption that he was the first to reach this earth, accordingly his grief was great when he saw A p lhan i floating down ths stream and realised that other people were above him. In his grief he cried out, "I am kwa x n", (younger brother) and xxxkxs abandoned his journey. syuyuyut had been sent down with the ability to make human any of the first people who had not lost animal characteristics: some of them, for instance, still had the beaks of eagles, and syuyuyut was able to xxks remove such things by washing the person with urine. From this he gained the name, Y ly lhuslaix, "The Face Cleanser". A p lhan i drifted on until it was caught in the fish-dam of Oqzmai, the man dwelling furthest down the Bella Coola

valley behind the Hudson's Bay Post on the south shore of the Bella Coola River about a quarter of a mile from the sea. Oqzmai was delighted with the pretty thing, took it to his house and called his friends to see what he had obtained.

The above is a smaiusta in the family of Mrs. Willie Mack, and some of the names are used by her children, Wiaqai i being the name of Samson Mack, and A ihimotusaik that of Donald Mack.

2017 Noakila came to earth as younger brother of A ihimotusaik. They had some difference of opinion about the question of land and it was decided that A ihimotusaik should remain inland while Noakila proceeded to the coast. This he did in a merganser canoe provided by M sm salan x, which shattered the rock beneath which the Kimsquit River disappeared from sight. This information concerning Noakila and his canoe does not belong to the smaiusta dealing with A ihimotusaik which is the property of Mrs. Willie Mack, but is the property of Samuel King, and the representation purchased by Mr. H. I. Smith is of it.

2017 The female slave who wore abelone shell in her lower lip and who was slaughtered to give strength to a nuskasiusta belonged to the tribe known to the Bella Coolas as T x k .

2017 The name given to a brother or sister who is of middle age is, i.e. neither the eldest or the youngest of the family, is ot tq.

118 S anuksaskt ma, A Tug-of-war with a Stick.

This figure is best made with a string of about one half the usual length, or by doubling the string, which is really better.

Place string over ~~mi~~ index, middle, and ring fingers of each hand.

Take up with each little finger the radial index finger string and the ulnar ring finger string from the proximal side.

With right hand middle finger take up left hand palmar string from proximal side, and with left hand middle finger take up right hand palmar string as in opening A.

Pass thumbs to distal side of the radial index finger string of each hand and to the proximal side of all other strings, taking up ~~thm~~ each proximal ulnar little finger string (the string that passes around the dorsal aspect of the hand) from the proximal side.

Lift each dorsal string onto the palmar aspect of each hand.

Gently extend, without pulling tight.

Two loops now pass around the ulnar little finger string, radial little fingerx~~xkring~~ string, and ulnar middle finger string of each hand, with the "apex" of each loop at the angle formed by the crossing of the radial middle finger string and the ulnar thumb string. In each case the open aspect of the loop is parallel to the palmar aspect of the hand. With the mouth (or the help of an assistant) insert a thin stick about six inches in length (a pencil answers the purpose) between the right hand middle and ring fingers from the dorsal aspect of the hand, through the loop nearest the right hand, then ~~thrs~~ through the other loop, and out between the middle and ring fingers of the left hand. The stick should project an equal distance behind the dorsal aspect of either hand.

Release middle fingers.

Gently extend. The two loops tighten on the stick and as the hands are separated the two "boys" (the loops extending from the radial thumb string to ulnar little finger string) are seen tugging at the stick. Continue separating the hands and the winner draws the stick from his opponent's grasp and carries it away either to the right or to the left.

Long ago (probably at the beginning of the world) S nhalotl sent to this earth a woman, Ge gesnax x, to whom all mortals were as slaves. She sought a central position in which to establish herself, and chose Restoration Bay, Tsekwe. But after a time the people fell into evil ways and canoes passed and repassed her stopping place without landing to pay deference to her, hence in her sorrow and anger she abandoned that place and went far away to a distant land in the south.

10 Failure in an undertaking is ascribed to failure to observe a tzta. Thus there is in Bella Coola an old man who has prospected for years without success. The Indians ascribe this to his lack of morals.

14 In the land below there lives the evil one, Qlati ai x. He is in human form but is rarely seen and has not appeared for a very long time. Occasionally he has been known to visit this earth at twilight and carry away a man's h xmanoas, causing the death of the person so visited.

53 A h xmanoas is the motive power of living creatures. A stick cannot move, because it has no h xmanoas, whereas all animals and birds can move because each has one.

83 A sn a q has short hind legs and long fore legs with claws, so that its foot is like an eagle's talon except that it is larger. It walks on its hind legs, is tailless and has a long, silky, blue fleece which is very pretty. Wolves attend a sn n q.

93 The first people who came down to this earth were fully equipped by S nhalotla. Thus some brought with them model underground houses, roofed with earth and furnished with a smoke-hole, others brought with them different types of net.

188 The h xmanoas is invisible but is very potent, it can see through iron or other obstructions which would be insurmountable to a man. When a person dreams it is his h xmanoas which travels to the places where his thoughts go in dreams, likewise when a man thinks, even of such prosaic things as whether his fire is safe at home or whatkar he will do to-morrow, it is his h xmanoas which is the cause of his thoughts.

KINSHIP TERMS.

DIRECT ADDRESS.		INDIRECT ADDRESS.
Mother's mother.	Kik_a.	Same.
Father's mother.	"	"
Mother's father.	Kukpi	"
Father's father.	"	"
Mother.	Mämä, used by baby.	"
	Qämä, " " small child.	"
	Stän, " " adult.	"
Father.	Tätä, " " small child.	"
	Man, " " adult.	"

The word "man" is used for all old men.

Stepfather.	Mantimut or man or tätä.	Mantimut.
Stepmother.	Stantimut or stän or mämä or qämä.	Stantimut.

The application of the term for mother or father to a step-mother or step-father is without significance, it is merely a mark of affectionate regard.

Father's brother.	Sisi.	Same.
Mother's brother.	"	"

The term "sisi" is also loosely applied to more distant relatives, such as a father's mother's brother or a mother's mother's brother.

Father's sister.	S>sqsom.	Same.
Mother's sister.	S)sqsom.	"
Father's brother's wife.	Stantimut.	Tc)q'nes di sisi. (Wife of my sisi.)
Mother's brother's wife.	"	"

The term s sqsom is often loosely applied to these women as a term of endearment.

Father's sister's husband.	Mantimut.	Ti'qt>msk di s>sqsom. (Husband of my s>sqsom.)
Mother's sister's husband.	"	"

	DIRECT ADDRESS	INDIRECT ADDRESS
Husband.	By name, or Q̓t›msk, or ›m›lk, (man).	Q̓ t›msk or m lk.
Wife.	By name, or h‿nɛs (woman).	H‿nɛs.
Co-wife.	M›xsai·s.	Same.
Eldest of family, irrespective of sex.	Qwalɛm or by name.	Same.
Second of family, irrespective of sex.	Soäh›m or by name.	"
Youngest of family, irrespective of sex.	Qwa'ah›m or by name.	"

There is no word which, standing alone, signifies the sex of the person referred to. When necessary this is indicated by the masculine or feminine prefixes used. Long ago there were words for the eldest, second, third, fourth, etc. child of a family, but these are no longer in use and have been forgotten. At present only ~~two~~ two words are in common useage, qwalɛm, signifying a brother or sister older than the speaker, and saxi, a brother or sister younger than the speaker. I collected the words, asikotɬ and o'titk, which were used to indicate some of the intermediate children of a family, but could not learn whether they were of the second, third or fourth.

Father's brother's child.
Father's sister's child.
Mother's " "
" brother's "

First cousins are called by name or spoken of as qwalɛm or saxi. Choice between the last two depends on the relative age of the parents, not on that of the cousins themselves. Thus the child of a father's elder brother is called qwalɛm, though he may be younger than the speaker. Another word used for cousins is aɬm›djat, which is also used for persons of approximately the same age who are known to be

	DIRECT ADDRESS	INDIRECT ADDRESS
	related, although the exact kinship has been forgotten.	
Son.	By name, or M)na, or T'tz, a term of endearment, or T'ai, a term used for a baby.	By name, or)m)m)lki, for a baby, or)m)lk, for an adult.
Daughter.	By name, or Tcq)t, a term of endearment, or Tzai, used for a baby, or M)na.	By name, or M)na, or H)nh)nas'i, for a baby.
Step-child.	Same as for a child.	
Son's Child.	Slemtz.	Slemtz.
Daughter's child.	"	"
Brother's child.	Emtz.	Emtz, or)m)lk (etc) di qwalɛms (or saxi)
Sister's child.	"	

A person regards the children of a brother or sister as virtually his own and often applies to them the terms used for his own children, merely as a terms of endearment without significance.

Emtz is loosely applied to a sister's son's daughter, a sister's daughter's son, a husband's sister's son, and other relatives of the same class.

Wife's mother.	Sqz'ski	Sqz'ski.
" father.	"	"
Husband's mother.	"	"
" father.	"	"
Son's wife.	"	"
Daughter's husband.	"	"